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The Orthodox Herald

Celebrating our 45th year

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PENTECOST

Sunday, June 2, is fifty days from Easter. It has various names, among them Pentecost, Descent of the Holy Spirit, Trinity Sunday, Russalia and Green Sunday.

The account of this day is dramatically told in Acts 2:1-40. The gospel reading for the day includes only the first eleven verses of the birth of the New Testament Church, which was born in a dynamic display of power that was a dramatic witness to its divine origin. The community of believers was multiplied as the power of God was evidenced by the outpouring of the Holy Spirit.

The disciples of Jesus Christ were filled with zeal. The sermons of the apostles proclaimed Christ and His Resurrection. The living Christ and the power of His Resurrection ignited the Church.

On that first New Testament Pentecost, apostle Peter bridged the gap between the old and the new by proclaiming this outpouring of the Holy Spirit to be the fulfillment of the words of the prophet Joel, who lived in the ninth century before the Birth of Christ. He proclaimed God's sovereign lordship and judgment in the last days. On the Pentecost the first part of this prophecy is fulfilled in the outpouring of God's Spirit. His prophecy can be read in Joel 2:28-32, and Acts 2:17-21.

Joel prophesied: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." (Acts 2:17)

The Holy Spirit still bonds and unites Christians as it did in the first century. We are conscious of our link with the past. We Christians today must cherish the faith of our first-century forefathers.

The tie with the Holy Spirit is stressed by the Orthodox Church on this day. In the Liturgical services, the coming of the Holy Spirit is celebrated together with the full revelation of the Holy, Divine Trinity: Father, Son and Holy Spirit. For this reason, this day is also called Trinity Sunday.



Подобіе иконы Божіей Матери „Троеручица".

THE THREE-HAND IKON

This ikon, which is commemorated on June 28/July 11 and July 12/25, has a very interesting history. It first received attention during the iconoclastic controversy in the 8th century. This controversy was instigated by Leo Isaurus, a Byzantine Emperor. He sent troops into private homes and public places to find ikons. If they found them, they were burned and the owners were tortured and killed. It happened that at this time a Christian was the first minister of the caliph of Damascus. He was a trusted employee and the caliph, who was a moslem Arab, did not prohibit St. John of Damascus from writing a defense of ikons based on Holy Scriptures and the Holy Fathers. The copies were passed from hand to hand in Greece, where they had a wide circulation.

About this time, a spurious letter was sent to Leo, supposedly from John. It was of a political nature, and when Leo found that John was also a defender of ikons, he contacted the caliph Abud Malek at Damascus and was ordered to remove him from his important government post and

(Continued on Page 9), Col. 1

STUDY AND PERSONAL TESTIMONY

Those who are coming to Orthodox Christianity by studying various religions and lifestyles have a patron or example in the early Christian Justin Martyr, who was born about the year 100 in what is now Nablus, a town in Samaria. His parents were pagan Greeks.

Very early in his life he sought wisdom. He went to Ephesus to study one philosophical system after another. Among these were the Stoics, Peripatetics (Aristolelian), Pythagoreans and finally Platonists and other pagan philosophies.

While meditating alone by the seashore one day, Justin met an old man – a Christian – who pointed out to him the weaknesses of the pagan philosophies, and told him about "an older and truer philosophy" – the teachings of the Hebrew prophets who foretold the saving work of Jesus Christ. Justin listened with keen interest to the old man. This conversation plus his study of Plato led to his conversion, when he was in his early thirties.

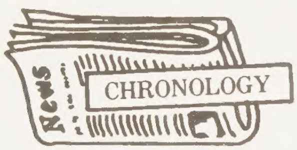
St. Justin moved to Rome, where he boldly defended and aggressively promulgated his newfound Christian faith, bringing many to the knowledge of Christ. He witnessed the martyrdom of St. Ptolemy and St. Lucian and was so deeply disturbed by the torture of these innocent Christians that he wrote two Apologies – addressed to the Roman emperors, Antonius Pius and Marcus Aurelius – to explain the Christian faith and to combat misunderstandings about Christianity. The writings were studied by the emperorers and the Senate and the persecution of Christians was stopped.

He left Rome for a few years. During these years he remained a layman while he traveled from place to place proclaiming the gospel. He felt that it is our duty as Christians to make the teaching known.

He returned to Rome a second time. He wrote the Dialogue with Trypho, a record of his debate with a learned Jew over the messiahship of Jesus. He argued that a

(Continued on Page 9, Col. 3)

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JUNE 1996

A SPIRITUAL LIFE AND RENEWAL CONFERENCE for all Orthodox is to be held July 12-14 at the Antiochian Village near Pittsburgh, PA. For info, contact: Spero or Irene Maginas at (412) 251-9344.

IF YOU HAVE HEARING DEVICES sitting in a cupboard, put them to use. Send them in a small box or padded envelope with your mailing address (so that you can be sent a tax verification) to Hear Now, 9745 E. Hampden Ave., Ste. 300, Denver, CO 80231-4923. The devices will be recycled and given to low-income deaf and hard-of-hearing children and adults throughout the U.S.

MUSIC AND THE SPOKEN WORD: THE SACRED MUSIC OF RUSSIA on video is available for $12.95 from the Cambridge Singers, PO Box 92200, Pasadena, CA 91109-2200. Directed by well-known Orthodox director, Alexander Ruggieri, the program was presented on TV on a Mormon Tabernacle TV Hour.

A CONVOCATION OF ORTHODOX PRISON WORKERS will be held in St. Augustine, FL from Oct. 14-16. Sponsored by the Mission Center, PO Box 4319, St. Augustine, FL 32085, coordinated by Orthodox Prison Mission, PO Box 1949, Hollywood, CA 90078.

DON'T DELAY if you want to join the tour circling the Carpathian Mts. from Sept. 5 to 16. We will stay at hotels in 4 towns and will visit the villages, etc. from these central areas. We will stay in Krenitza and Sanok in Poland, Presov in Slovakia and Uzhorod in Ukraine. Call (717) 256-7232 for info.

TEACHERS IN THE NOVOSELITSKY district of western Ukraine haven't been paid since November. They agreed to accept back wages in grain, vodka and butter. The education department is broke in part because of the failure of the local vodka distillery, which is failing and cannot pay its taxes.

POPE JOHN PAUL II issued an encyclical last summer inviting Christian leaders around the world to join in a new dialogue regarding Christian unity – a unity based on universal acceptance of the Pope as the supreme authority in doctrine and church life.

THE ORTHODOX CHRISTIAN ASSOCIATION OF MEDICINE, PSYCHOLOGY, AND RELIGION will hold its 10th National Conference on Nov. 7-10 in Boston. Open to the public, the conference will explore "Sickness or Sin? Diagnosis and Discernment." For info, call (617) 868-6557 or write: OCAMPR, PO Box 958, Cambridge, MA 02238.

THE 3RD ANNUAL International Convention on East and Central European Genealogy will be held in Minneapolis from June 9-12. Lectures will cover the Lemko, Slovak and Carpathian areas. For info send self-addressed, stamped envelope to Ed Brandt, 13 27th Ave. SE, Minneapolis, MN 55414-3101.

A PIEROGI FESTIVAL will be held in September in the Pittsburgh area. Organizations and church groups are encouraged to enter a contest for the best pierogi. Call (412) 464-1892 for info.

OVER 300 churches in Moscow are still being used for other than religious purposes. They are occupied by organizations or business firms.

SUMMER CAMP FOR ORTHODOX YOUTHS grades 3 through 12 will be held in El Shaddai Ranch in Yorktown, Texas from June 30 through July 4. For more info write Fr. Dimitri Cozby, 103 Carolina St., San Antonio, TX 78210 or call (210) 533-2492.

ORTHODOX WOMEN IN THE HEALING MINISTRIES will hold their 4th retreat June 6-9 at Holy Transfiguration Monastery in Ellwood City, PA. For info, contact: Janet Shadid at (814) 255-4077 or Barbara Gunning at (301) 934-1362.

ONE YEAR RESIDENCIES in Clinical Pastoral Education are being offered by Kettering Medical Center beginning August 28. The grant will be $15,000. Shorter courses are being offered in June and mid-September. For info: Chaplain Henry Uy, Kettering Medical Center, 3535 Southern Blvd., Kettering, OH 45429 or call (513) 296-7240.

CHRISTIANS make up about 2 percent of the Palestinian population in the West Bank, Gaza and Israel.

SEED SAVERS EXCHANGE has collected seeds in Russia, Bulgaria, Moldava, Poland and Ukraine and is selling them in an effort to preserve old varieties. For info: Seed Savers Exchange, 3076 North Winn Rd., Decorah, IA 52101 or call/fax (319) 382-5872.

FATHER'S DAY is June 16. Why not cheer up your papa by giving him a subscription to The Orthodox Herald?

A BEAUTIFUL PRAYER BOOK FOR YOUNG CHILDREN is available from Christ the Saviour Brotherhood, PO Box 63377, St. Louis, MO 63163. Send $15.45 for this 44-page book, which explains the prayers used by Orthodox. Wonderful gift for your children, godchildren, grandchildren, or Sunday School children as awards.

THE 300TH ANNIVERSARY of the Ikon of MariaPoch is being celebrated this year. This ikon is precious to the Carpatho-Russians, who have roots in the Hungarian section of the former Austro-Hungarian Empire. The original miraculous ikon is now to be found in St. Stephen's Roman Catholic Cathedral in Vienna, Austria.

A NEW REREDOS at St. Silas Anglican Church in London, England now bears a depiction of Grand Duchess Elizabeth Fedorovna, who visited the Anglican convent in the vicinity with her sister Princess Victoria Battenburg to get some insight into running an active religious order before returning to Russia. She established a monastery in Moscow, under the protection of SS Martha and Mary. It included a replica of a 13th century Church in Vladimir and a school. The monastery is again operative although some of the buildings still have not been returned are used by shops, etc. The Grand Duchess Elizabeth is buried in Jerusalem on the Mount of Olives in the monastery of St. Mary Magdalen.

•The Three-Hand Ikon

to take other action against him.

After much negotiation, it was decided that John should be punished by having his right hand cut off, for it was this part of his body that was producing the offensive material. The caliph ordered the hand cut off and hung in a public place as a warning to others.

That evening John asked for his hand, and the caliph feeling some remorse gave St. John his hand. With great sorrow, John placed it near the wrist from which it had been severed. He tearfully fell before his ikon of the Mother of God and prayed for its restoration. He promised her that he would continue to use his right hand to continue to write about Christ and her.

He fell asleep exhausted. He had a vision of the Mother of God who told him that his hand was healed and she consoled him telling him not to be sad any longer. She also reminded him about his promise. When he awoke, John was rapturous to find that his hand was again attached to his wrist. To remind himself of his promise to the Mother of God, he had a hand made out of silver which he fastened to the ikon – thus giving it three hands.

St. John's reattached hand created a sensation in Damascus. The caliph was repentant, asked John's forgiveness and begged him to return to his former highly-honored position. John declined as he decided to use all his time, energy and knowledge to fulfill his promise to the Mother of God. He went to Mar Saba Monastery, which is located in the mountain wilderness between Jerusalem and the Dead Sea. He took the ikon with him. He became a monk and continued his writing. Among other things, he wrote the famous Exposition of the Orthodox Faith, and several hymns: "In Thee rejoiceth all creation" which is sung at St. Basil's liturgies instead of "It is truly meet" and "The Day of Resurrection! Earth tell it abroad".

The ikon remained at Mar Saba until the 13th century, when it was taken to Serbia by Archbishop Saba, who visited the monastery. As the Turks approached Serbia during the Russo-Turkish War, the ikon was taken to the Hilander Monastery on Mt. Athos for safekeeping. Although the Turks invaded Mount Athos, they did not storm or harm the monastery because of their respect for the ikon.

The ikon is greatly revered in Russia and copies of it were made and distributed widely. Many miracles have occurred after prayer in its presence. The original is now located in the Dormition Church of the Bulgarian Embassy in Moscow.

PRESS FUND

Thank you - Spasebo - for helping us to keep publishing. You really make a difference. Perhaps, we should spell "Spasebo" "Spaseboh" for it means "Save, Oh God."

John Spack, Ann O'Brien, Sophia Koronchik, Munaco family, Angelyn Mitchell, Anne Velebir, John Mohan, Irene Starr, Dorothy Demianovich, Mary Ann Carmack, Albert and Olga Gessner, Katherine Fallat, Mary Cuprik, Nika Stepanenko, Irene Allen, Mr. and Mrs. Nicholas Sinchuk, Doris Koveal, George Naryshkin, MD, Rosemary Hill, Tere Chala, John Volosin, Anna Tovcimak, Alexandria Bosko, Lydia Shishko, Helen Smereka, Helen Dzugan, Daniel Holovach, Rose Pikulin, Joseph A. Holobinko, Mary Kochmaruk, Anna Wentovich, Olga Peck, John Glagola and family, David James, Ethel Watlock, John Chichilla. Steve and Lenora Evancho for health of sister Claudia Sulin, Cousin Verna Schnider, Madeline Chairtonovich, Father and Matushka Stroyen. Julia Blisak Paschal Greeting. Annette Milkovich in memory of Peter Dziama. Velma Bova in memory of brother Andy Gernat who died on Feb. 26. Marie Handera in memory of son John Nicholas Handera, parents Nicholas and Anna Macechak and brother Nicholas Macechak. Ted and Jennie Cramer in memory of Richard Cramer. Helen Cudlic in memory of daughter Nancy, who was killed by a drunken driver, and Andrew Brusko, Marjorie Fecich in memory of Michael Fecich.

If everything seems to bother you
And nag at you the whole day through,
To dispel those awful clouds of gray –
Pause a moment, just to pray.

* * * * * *

IN MEMORY OF

Many objects in the church have "In Memory Of" stamped or painted on them. These are fine tributes to persons who were once integral parts of our lives or of the church family and whom we loved when they were still living. To donate any item in their memory to the church is not enough. It does not end our obligation to them. We are to love them perpetually. This means that we bring to mind the memory of the person in our prayers. They need these prayers. When you visit a church and note the "in memory of" pray for the person. If you commemorate your loved ones often, you act and live as if you really believe that they are only a breath away from you – for such you are.

•Study and Personal Testimony

new covenant has superseded the old covenant with Israel, and that the Hebrew Scriptures (Old Testament) speak of Christ, in whom the law is set aside. Influenced by a Cynic philosopher, Emperor Aurelius had him thrown into prison. He was eventually denounced by the state as a subversive and was condemned to a martyr's death by beheading in the year 165. Five other men and a woman were martyred at the same time: Chariton and his wife, Charita, Evelpest, Hierax, Peon, and Valerian.

The account of their examination at a trial by the prefect of Rome was recorded by Rusticus and is a genuine historical document. Justin was ordered to sacrifice to the gods. He refused, saying: "No right-minded man forsakes truth for falsehood. Do with us what you will. We are Christians and cannot sacrifice to idols." They were beheaded on June 1.

The story of St. Justin's conversion, derived from his own writings, illustrates the important role of personal evangelism – the spreading of the faith by individual Christians – laymen as well as clergy.

The conversion of this learned man of God was actualized by an old man in Ephesus, who was not reluctant to share his faith with an interested stranger.

FOR FATHERS

The responsibility of introducing children to the Christian faith can be likened to a three-man relay race. First, your father runs his lap around the track, carrying the baton that represents the teachings of the Church concerning God and Christ.

At the appropriate moment, he hands the baton to you, and you begin your journey around the track. Then, finally, the time will come when you must get the baton safely into the hands of your child.

But as any track coach will testify, relay races are won or lost in the transfer of the baton. There is a critical moment when all can be lost by a fumble, miscalculation or letting it drop.

According to values that should govern our lives, our most important reason for living is to get the baton – the Christian faith as taught by the Orthodox Church – safely into the hands of our children. "Since we are surrounded by so great a cloud of witnesses, let us lay aside every thing that hinders us, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us." (Hebrews 12:1)

AS I REMEMBER IT

On Saturday, June 1, I will take my trusty serrated kitchen knife and head into the wooded area of our property and cut some green branches to decorate my porch posts. This ritual brings memories rushing to my mind. The times, I used the same knife to cut fronds off our coconut tree or banana tree or mesquite or acacia or had to settle for some green shrubs which grew on the side of the road. To me, decorating the front of the house with greens for the birthday of the Church is as important as providing a birthday cake to my loved ones. It sets aside the day as something special.

Before the time of pews in the church, I remember the floor of the church being strewn with leaves, herbs and wildflowers. How fragrant it was! When it came time for the kneeling prayers, we cleared a small section to kneel on. If we forgot, we could prove we were in church by our long, white stockings having green stains on the knees.

Not only was the floor strewn with green but they were used on the ikonastas, banner poles and other places. As a child, it was with awe that I entered this green bower.

Why is it the custom to decorate churches and our homes with freshly cut branches of trees and flowers and to stand at the Divine Liturgy holding flowers?

The custom seems to be founded upon that of the Old Testament (Lev. 23:10-17; Num 28:16). The tree branches and flowers are the tokens of the renewal of Nature in the Spring symbolizing also the renewal of mankind through the indwelling of the Holy Spirit. We pray for this, especially at the Kneeling Service following the Divine Liturgy.

WHY FEW BRIDES

There are few June brides in the Orthodox Church because this month has The Apostles Fast. It is of varying length beginning after the celebration of the Sunday of All Saints which comes the week after Pentecost. It always ends on the same day which honors SS. Peter and Paul. Since the date it starts varies and the day it ends is constant, it can be anywhere from six weeks to as little as a day. For those on the New modified Calendar, there are years when there is no Fast period at all.

This year the Fast begins on June 10 and ends on June 29 for those on the new calendar. It also starts on June 10 for those on the old calendar but it ends on July 12.

The Apostles Fast is one of the four fast periods of the Orthodox Church. The others are the Paschal Fast, the Nativity Fast and the Dormition Fast.

This Fast has other names. It is also known as the Peter and Paul Lent. Sometimes it is called Petra "Peter" and in this way we see that it "robs" St. Paul.

Perhaps the more accurate name for it should be the "Forgotten or Neglected" Fast. So few people are aware of it. We have even heard that an Orthodox jurisdiction has officially removed the fast from the calendar.

Spiritually this Fast is closely linked to Pentecost. The immediate fruit of the Descent of the Holy Spirit upon the Apostles was for them to immediately begin witnessing. According to Church Tradition, they were two of the most influential Apostles. They both died for the faith, St. Paul was beheaded and St. Peter was crucified in Rome.

Why should we keep this fast? Like all fasting times, it is a time of renewal as we pray and fast for the spirit of the zeal of the Apostles.

ALASKA FUND

Helping to send copies of The Orthodox Herald to Alaska are: Anna Tovcimak, Mary Cuprik, Mr. and Mrs. Nicholas Sinchuk, John Volosin, Angelyn Mitchell, Munaco family, Irene Starr, Lillian Lovchuk, Alexios M. Fedec as an Easter Donation. Ethel Watlock, Anon (3).

* * * * * *

At ordination one can change his baptismal name to another of his choice. Most bishops and some celibate priests and deacons do. It is not as common among the married clergy. Converts can also change their names, if they so wish, when they are baptized or chrismated; it is a must when they don't bear a traditionally Christian/Saints' name.

OUR HEARTS ARE RESTLESS UNTIL THEY FIND THEIR REST IN THEE, O LORD

BLESSED AUGUSTINE OF HIPPO

Dabs of Thoughts

It is quite evident that there is an action process of assimilation of Orthodoxy going on in America. The very notion of Orthodox diaspora as applied to the American reality begins to lose its meaning. In order to support this very important process and to ensure the free growth of Orthodoxy in North America, our Holy Russian Orthodox Church granted autocephaly to its American Metropolinate in 1970. It is our deep conviction that the future of Orthodoxy in America depends on the good will and harmony of all the local Orthodox Churches in America and we hope that through such harmony, America will have, in due time, a single, multi-national Orthodox Church. (Patriarch Alexy at St. Tikhon's in Nov. 1991.)

No Funeral Service is held for a baby who has died unbaptized. St. Gregory the Divine wrote that they will be neither glorified nor punished by the Righteous Judge, because not having been cleansed from original sin, they have not received the seal. Yet they are not wicked and in fact have suffered more than they have done harm. "For not everyone who is not deserving of punishment is therefore deserving of honor, therefore deserving of punishment."

The immigrants who came to America and founded the parishes didn't bring much material wealth or belongings but they did bring their precious faith.

Our ideals, laws and customs should be based on the proposition that each generation in turn becomes the custodian rather than the absolute owner of these – and each generation has the obligation to pass this inheritance on to the future.

There is no certified guarantee of success of any venture we pursue in this life. God says to man in his struggle: "Do the best you can at all times, even in trifles, in preparation for higher opportunities later in life, and success will surely come." The Philippians were told in 4:13: "I can do all things through Christ which strengthened me."

Physicians were held in high esteem all throughout the history of Christianity, especially in the East, and a number of them are still honored as saints. These Eastern physicians seem to have worked with knowledge of the body and suggested curative processes established mainly by Hippocrates. Their practice of medicine was regulated by the state to prevent quacks, scorcers, magicians and other self-appointed healers from dealing with any Christian's body which was considered to be the "Temple of God."



EDITORS' NOTES

It is interesting how many of the weekly news magazines chose the Easter issue to run features on the Jesus Seminar. This group meets at regular intervals and is deciding which sentences in the Scriptures are valid and which really happened. Since the results were so widely reported, we should not have been surprised to find that as a rule they were anti-Christian. We can better understand why the Orthodox Church teaches that it is based on Holy Scripture and Holy Tradition. The Holy Tradition consists of writings and oral teachings and observations which were remembered and passed on by people who were contemporaries of Jesus and must be considered for true evaluation. The group should change their name to "Anti-Jesus Seminar." This would be a more accurate title.

We have heard from so many of our older readers who complain that it is impossible to get a young person to cut their lawns, wash their car, or shovel their snow. The problem seems to be prevalent all over our country. Gone are the days when a younger person would do these chores for an elderly neighbor as a "goodness." Presently they won't even do them for a good payment. Every parish has older members who need help once in awhile. Why can't the young members, especially teenagers, volunteer time to help? It seems this would be a better project than distributing baskets or walk-a-thons or car washes to raise money.

We had our radio tuned to the National Public Radio station the other evening. We were using the radio for background and were not paying much attention to it. Suddenly we were alerted; we heard familiar music. Unexpectedly, we heard a half hour of Russian Orthodox Church music. It was beautiful music! A big part of it was composed by famous, talented musicians. It is as much a part of our religious tradition as the Mormon Choir is to that religion. They are continuing to broadcast their music. Why are we discontinuing our efforts to promote and encourage choral music and instead are stressing the Protestant and Roman Catholic customs of congregational singing for the whole Divine Liturgy?

Last year at this time Northeast Pennsylvania was invaded by three types of leaf-eating insects. We have 21 homes in our development nestled among tall evergreens, oaks and maple trees. The infestation became so bad that we could actually hear the creatures chomping away on the leaves on the trees, denuding them. They were so thick on the lawn that it looked like a moving black blob. We contacted an air-spraying service and were told that they would spray for $600. Contact was made with all the residents to find who wanted their acre sprayed. Some said that they did not have enough trees to save. The others divided the $600 and contracted for the spraying. We were told to put a white sheet in our driveway to indicate the property to be sprayed. Of course, the spraying benefited not only the property which was marked, but it drifted to those who planned to "free load." The trees are stressed because they have endured two bad years – one of extreme drought and then the leaf eaters. We are hoping for a good year so that they can regain their strength. We can draw a parallel between this situation and the church. Some people carry the concern while others "free load."

We were touched by your calls, cards and letters of congratulations on the many anniversaries we celebrated in May. It was unexpected, but it is deeply appreciated. God bless you all. We said a prayer for you in thankfulness.

Because of our printing schedule, we will write next month about the reunion of Our Heritage Tour members at St. Tikhon's Monastery. If you wish to join our group this September, write for information or call (717) 256-7232.

God be with you.

MISSION FUND

We receive many requests for copies, especially from foreign countries where Orthodoxy is trying to become established or re-established. They often request "even one copy" so that they may translate it and then provide it to those interested. Helping send copies are: Ann Tovcimak, Mary Cuprik, Daniel Holovach, Eli and Sophia McKay, Mr. and Mrs. Nicholas Sinchuk, George Popovich, Anna Dorozynski, John Volosin, Angelyn Mitchell, Munaco Family, Irene Starr, Lillian Lovchuk. Sandra Milosavich in memory of Andrew and Alexandra Woronovich. Phyllis Tarasovich in memory of mother Anna Kelley who died in December. Ethel Watlock, Anon (5).

•Kitchen Corner

Add sugar to water, mix. Add yeast. When bubbling, add eggs and milk. Mix. Add flour and knead about 5 min. until no longer sticky. Form in a smooth ball. Place into greased bowl, cover and let rise until double, about 30 min.

Roll out to 1/2 inch thickness on a floured board. Cut into 4 inch circles. Turn up or double edges to make a rim. Spoon topping onto circle. Place on lightly greased cookie sheet. Let rise until double. Bake in 350° oven about 30 min. until golden. The mandryks might have to be covered with foil the last few minutes if the filling is browning too fast.

CHEESE TOPPING

2 cups dry farmers cheese
1 egg
1 teas. salt
1 Tbls. chopped dill
1 medium onion (optional)

Mash cheese. Add beaten egg, salt and dill. If desired, add the chopped onion which has been lightly sauteed in 1 Tbls. oil.

Variations: 1. You may use regular cottage cheese but drain it thoroughly. 2. You may add a bit of feta or kasseri cheese to give more zip. 3. Instead of the cottage cheese, use grated cheddar. 4. Use sauteed cabbage as a filling but add a bit of bread crumbs to make it less moist.

BASIC FACTS (11)

The Orthodox Church is rich in services for various occasions. It is not restricted to the Divine Liturgy. It has Vespers, Vigils, Matins, Hours, and Special Services for various occasions and needs. There are public services like that of the Blessing of a Ship at the launching to many of a private nature such as the Blessing of a Cross or Blessing when a well is dug.

Unfortunately there is a disturbing trend in the Orthodox Church in America at the present time. Most people only attend the Divine Liturgy, and they receive the Eucharist whether prepared or not. They never ask for a special service even at significant times of their lives – for example when starting a course of study, or a new endeavor or a new job.

The services usually consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying hymns, and so forth.

* * * * * *

If a person needs praise, give it to them now. They won't be able to read their obituary.



SS. Peter and Paul Day marked the height of summer in the Carpathian region. A special feature of this day was the honoring of the shepherds and cattle herders. This area was not suitable for large scale farming, so the keeping of animals was the primary source of making a living. The people were grateful for those who were hired to care for their animals during the warm months and who moved them to follow the best forage. To show their appreciation, they gave thanks by giving these shepherds and cattle herders clothing, tools and foods to make their life a little easier the rest of the season. These men who were itinerant and lived under very primitive conditions looked forward to this Holy Day.

One of the foods which were given them were baniky, perevertanyky, or mandryky. These were yeast rolls with various toppings – the favorite being cheese, which was plentiful at this time of year.

These mandryky were baked even if the area had no shepherds, for in the Carpathians it was a traditional dish for SS. Peter and Paul Day. According to legend, SS Peter and Paul were sustained in their many mission travels by these rolls. The name "mandryky" comes from the word "mandruvaty" to wander.

ROLLS FOR WANDERERS

1 pkg. yeast
2 Tbls. warm water
1 Tbls. sugar
3 cups (or more) flour
2 eggs
1 cup warm milk

(Continued on Page 11, Col. 3)

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JUNE 1996

1 John 5:24-30
2 John 7:37-52; 18:12 - Sunday
3 Matt 18:10-20
4 Matt 4:25-5:13
5 Matt 5:20-26
6 Matt 5:27-32
7 Matt 5:33-41
8 Matt 5:42-48
9 Matt 10:32-38; 19:27-30 - Sunday
10 Matt 6:31-34; 7:9-11
11 Matt 7:15-21
12 Matt 7:21-33
13 Matt 8:23-27
14 Matt 9:14-17
15 Matt 7:1-8
16 Matt 4:18-23 - Sunday
17 Matt 9:36-10:8
18 Matt 10:9-15
19 Matt 10:16-22
20 Matt 10:23-31
21 Matt 10:32-36; 11:1
22 Matt 7:24-8:4
23 Matt 6:22-33 - Sunday
24 Matt 11:2-15
25 Matt 11:16-20
26 Matt 11:20-26
27 Matt 11:27-30
28 Matt 12:1-8
29 Matt 8:14-23
30 Mark 3:13-19 - Sunday
2 June - Pentecost

BIBLE STUDY

On the Sunday following Pentecost, the following verses are read: Matthew 10:32-38; 19:27-30. These sayings of Christ are very difficult to understand, especially in this age when any idea of sacrifice is unpopular. Jesus said: "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword... He who loves father or mother more than Me. And he who loves son or daughter more than Me is not worthy of Me... Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"... And Jesus said to them, "Everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life."

After hearing Jesus' statement it seems natural that St. Peter should ask, "What do we get out of following you?"

A Christian will always receive far more than he has ever given up; but what he receives is not more material possessions, but a new family or fellowship both human and divine.

A Christian is not only a part of his nuclear family but a part of a larger human family. As long as there is a Church, he should never be friendless. If in practicing his religion means that he has to give up friends, it ought also to mean that he has entered into a wider circle of friendship than he ever knew before. We found this to be true in our many moves with the military and tours where we sought out fellow Orthodox believers.

This can be difficult to realize, if he is too shy to make a contact or if the Church is so ingrown and has become such a private clique that it does not open its arms or door to him. We hear and have experienced many of these.

If the Church is functioning as it should, there is no place in the world with a Church that the individual Christian should be friendless or lonely. Simply to be a Christian means to have entered into a "family" which goes out to the ends of the earth.

Besides this very human relationship, we have a Divine fellowship. We, as Christians, have entered into the possession of eternal life. We may be separated from other things but we can never be separated from the love of God.

The Sunday after Pentecost when this reading is set is called the Sunday of All Saints. At first, this day was called the Sunday of the Martyrs and was celebrated in Antioch as early as the 4th century. Later the names of other saints were added.

Pentecost and this Sunday are very closely tied. Since the Holy Spirit is the giver of sanctification, he was especially present for those who were martyred. This Greek word means "witness" those who proclaim their faith in Christ before the world. Not many of us may become martyrs, but each of us will in some way have to surrender something very precious to us, some habit, possession or a relationship, in order to choose Christ and follow His teachings.

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How wise is our Orthodox Church in urging us to repent and confess our sins as often as we are aware that we have sins burdening our souls. St. John Kronstadt tells us: "Man! recognize your spiritual misfortune, and steadfastly, continually pray to the Saviour of men, that He may save you from it. Do not say to yourself, 'I am not in danger; I am not in misery...' This is a misfortune, that you, being in the greatest misery, do not know your misfortune; this misfortune of being in sin."